THE DANGER OF POLITICAL INNOVATION AND THE EVILS OF ANARCHY.

A

SERMON

PREACHED

BEFORE THE RIGHT WORSHIPFUL THE MAYOR

AND THE

CORPORATION OF THE CITY OF CHESTER

AT St. OSWALD's CHURCH ON TUESDAY XXIX OF MAY

BY THOMAS BANCROFT, M. A.

HEAD MASTER OF THE KING's SCHOOL IN CHESTER.

CHESTER:

PRINTED, AND SOLD BY THE BOOKSELLERS.

M DCC XCII.

Mr Bancroft presents his respectful Compts to Mr Kenyon & begs his acceptance of a Sermon which he has been persuaded to print by the Congregation to whom it was preached. It was unavoidably political; & however insignificant the tribute, he could not avoid bestowing it upon the excellent Constitution, which is so much abu

If Mr Kenyon has an opportunity of sending the other to his Brother, Mr B sh think himself much obliged to Mr K for the trouble, & highly honoured by his Brother's Acceptance of such a Trifle—

TO

THE RIGHT WORSHIPFUL

PETER BROSTER ESQUIRE MAYOR,

THE ALDERMEN, SHERIFFS, AND OTHER MEMBERS

OF THE CORPORATION

OF THE

CITY OF CHESTER,

THIS SERMON

(Publiſhed at their Requeſt,)

Is Reſpectfully Inſcribed.

JUDGES, 21. 25.

IN THOSE DAYS THERE WAS NO KING IN ISRAEL: EVERY MAN DID THAT, WHICH WAS RIGHT IN HIS OWN EYES.

THIS very ſignificant remark is the concluſion of a part of the Iſraelitiſh hiſtory, that abounds with inſtances of great corruption in Morality and Religion. Nor is it to be found only here. The inſpired writer, as if willing to point out the leading cauſe of ſuch depravity, has often repeated the ſame obſervation throughout his narrative. When the ſervice of the Tabernacle was neglected, and Shiloh, the place where the Lord had choſen to place his name, was leſs frequently viſited, forbidden places of private devotion were ſet up, and idolatrous images were worſhipped. This happened, as we are told, " when there was no King in Iſrael, but every " man did that which was right in his own eyes. " The circumſtance, next deſcribed, is uſhered in with the ſame remark, and is ſo full of licentiouſneſs and cruelty,

that it cannot be read without horror and amazement: it is a breach of hoſpitality to a travelling Levite and his wife; it is an act of debauchery and murder, as groſs as that which drew down the vengeance of heaven upon Sodom. This is followed by an almoſt total extirpation of the tribe of Benjamin and the unprovoked maſſacre of another, which had not joined in their bloody counſels. Theſe and other facts demonſtrate the impiety and wickedneſs of the times; and it is again urged by the holy penman, "that in thoſe days there was no King in Iſra-"el." Such impiety and wickedneſs is therefore evidently aſcribed to the want of legal controul and regular government, to a miſchievous equality of power in each individual and a turbulent determination to prove it; for "every man did that which was right in his own eyes."

In the hiſtories of other nations, as well as of the Iſraelites, the ſame important truth is preſented to our view. We are now aſſembled to commemorate the wonderful works of God in redeeming our Anceſtors from a ſimilar condition of miſrule and impiety, and reſtoring the Antient Eſtabliſhment in Church and State. On this occaſion therefore, as benefits are better known and felt by being contraſted with their oppoſite evils, permit

permit me to direct your attention to the evils of ſuch a State, where "every man, without reſtraint, may do that, "which is right in his own eyes."

Of the miſeries, from which our forefathers were, as on this day, relieved, an Engliſhman ſcarcely needs to be informed. He ſcarcely needs to be told, that when the forms of regular government were broken down, and every man aſſumed the right of doing, what ſeemed good to himſelf, every baneful project in Politics was put in execution, and every doctrine, ſubverſive of true Religion, was adopted. But, while he reviews theſe ſcenes of diſcord, let him carefully mark its beginnings and its dreadful conſequences, and imprint upon his mind the uſeful admonition they convey.

The quarrel commenced with an irreverent, but perhaps an honeſt, oppoſition to ſome undue exertions of prerogative: but it was kept up and conducted by knavery and ambition. The people were rouſed, as uſual, by the call of Freedom, and they exerted their power in the demolition of Regal and Eccleſiaſtical Eſtabliſhments. But how long had they to exult in their newly aſſumed rights? After various and ſtrange fluctuations,

in

in which the turbulent, the hypocritical, and the deſigning only ſeemed to have any power, they were compelled to crouch to Uſurped Tyranny; and whatever grievances were once the ſubjects of complaint, theſe and many other burdens, two heavy for them to bear, were now impoſed by their taſk-maſters. Deſpotiſm was the unhappy exchange, which they had made, for a limited monarchy; and inſtead of a regular repreſentation in Parliament, the Tyrant packed a Parliament of his creatures; and, when theſe appeared to have a will of their own, or, in the language of the times, ſought the Lord in their own way, he ſent his military to diſſolve them.

As to the ſtate of Religion, I do not know a period, in which honeſty of heart was ſo diſcountenanced, and the beauty of holineſs was ſo deformed; in which enthuſiaſm ran into ſuch wild extravagance of doctrine and practice, and hypocriſy ſo preſumed upon the paſſive credulity of the people. The regular Clergy were exiled, or confined to loathſome dungeons. Our venerable Book of Prayer, which the wiſdom of more than two centuries has admired and loved, was decried and forbidden to be uſed, on pain of impriſonment or other

ſevere

ſevere penalties. Our Univerſities and Seminaries of uſeful learning were filled with unintelligible cant, or the jargon of the moſt melancholy Calviniſm.

Such was the liberty of conſcience, and ſuch the political intolerance, which the Reformers of thoſe days ſhewed to the loyal members of the Church of England. I wiſh, it could be ſaid, that the ſame leaven of intolerance did not mix in the ſchemes of reform, which agitate the minds of men in the cloſe of the eighteenth century.

Since the tranſactions, of which the preſent commemoration has led me to ſpeak, the changes in ſociety have been conſiderable. It muſt be owned, that knowledge of every kind has been much augmented and diffuſed, that the boundaries of ſcience have been extended; and it may be admitted, that political inveſtigations, which have been more frequent, have given occaſion to ſome wholeſome improvements in the ſyſtem of Government, and eſtabliſhed ſome firmer ſecurities of civil Liberty. A ſpirit has gone forth, which by a little abuſe of language is called Philoſophical. It has pervaded

 almoſt

almoſt every rank of ſociety, and engaged every member of it in diſcuſſions, not very conducive to his happineſs, of the firſt principles, which bind ſociety together, and of thoſe rights, which every man by nature ought to enjoy and exerciſe.

In weak or diſaffected minds ſuch a ſpirit is generally found to have a prejudicial influence. It deludes the former by pretended communications of political ſagacity, and is much too feeble to moderate the paſſions of the latter, while it is apt to ſuggeſt to him motives of diſcontent or ambition.

But in reality, this Philoſophical ſpirit is nothing elſe but a vain deſire of Innovation. You will better know it by its fruits. It deprives the mind of all modeſty with reſpect to its own diſcernment, and of all reverence for the experience of paſt ages and the wiſdom of its preſent rulers: it flatters men with gigantic notions of their own comprehenſion and their own political importance: it turns their attention from beauties to blemiſhes, from the wonderful harmony of our complicated ſyſtem of Government, to the trifling excreſcences

cences and defects, which the imperfection of human nature muſt always occaſion in the beſt political form, as it does in the practice of the moſt perfect rule of morality. This ſame ſpirit, which, in this as well as in other reſpects, has but little affinity to the ſpirit of the Goſpel, loſes ſight of the Apoſtolical precept of *Subjection to the Ruling Powers*, and is conſtantly inſinuating the neceſſity of *Reſiſtance*. The poſitive command of God is *Obedience*, and admits of very few exceptions; but the men, who are miſled by this evil ſpirit (for I am aſhamed to call it any longer Philoſophical) forget the command, and think of nothing but the exceptions; they think, that they have at any time a claim to do what is right in their own eyes, without any veneration of the rights, which the Governing power has over them.

The fancied poſſeſſion of political knowledge is an idea, which cannot but be flattering to popular vanity; it is peculiarly ſo to thoſe, who fill the inferiour departments of Society, whoſe envy and jealouſy of their ſuperiours is ever alive, and eaſily irritated. The tender, which is oſtentatiouſly made to them of yet greater information,

information, is not therefore without its danger, as it leads to diſaffection and impatience of Subordination; and that its tendency is ſuch, is, I fear but too well known to thoſe Political Cruſaders, who diſcover an unuſual zeal, which the reſt of their conduct forbids us to think diſintereſted, to propagate Conſtitutional knowledge among the people.

They call themſelves *the Friends of the People*. It is an honourable diſtinction, and had it not been ſelf aſſumed, it might have demanded our reverence and attention. But upon what eminent ſervices have they founded their title? Upon none. It is then perhaps, becauſe they promiſe to ſecure our proſperity and happineſs in future. But are thoſe the *Friends of the People*, who would diſturb the peace and comfort of that People, and plunge them into animoſities and civil diſſenſion; who would perſuade them to ſpurn at ineſtimable bleſſings, which it is owned, they now enjoy, to go in queſt of unknown and imaginary phantoms of Perfection, which have miſerably deceived all, who have attempted to graſp them? I cannot but compare theſe and ſimilar ſolicitations to the counſels of him, who perſuaded

ſuaded the firſt credulous pair to forfeit a happy Paradiſe by promiſing to make them wiſe, independent, and divine.

And if Political Bleſſings are dear to this People, if they are ſuch, as we ſhall hardly be tempted to barter for vain words and inſidious pretenſions, ſurely thoſe of Religion ought not to be leſs precious. Again, therefore it may be aſked, are they in this inſtance *the Friends of the People?* We are Chriſtians, we know how to value the ſpiritual inheritance and the hope of everlaſting ſalvation purchaſed by the blood of Jeſus Chriſt. But can they be our Friends, who wou'd rob us of this inheritance, and blaſt our pious hopes with doubt and uncertainty, who wou'd ſubſtitute the comfortleſs proſpect of the Infidel, or, what is little better, the cold, unintereſting, unſatisfactory doctrines of the Unitarian?

Let the People then beware of theſe Friendly offers. It is not to remove the film from our eyes, that we may ſee the more clearly, that theſe men have undertaken the taſk of inſtruction; but to make us ſee, as they ſee, that we may become the creatures of their will, and agents

in their deſigns. They have repeatedly experienced the diſapprobation of Parliament, which was too wiſe not to diſcover, and too honeſt to approve of their aims. They have therefore recourſe to the people. It is upon this principle, that Clubs and Aſſociations are induſtriouſly formed and encouraged, that by the power of cabal and clamour, the Legiſlature may be overawed into a compliance with their views. Thus in fact, they wou'd become Legislators themſelves, and render Parliamentary Repreſentation an uſeleſs thing.

But, however aſſiduous the Enemies of our peace may have been to ſow the tares of Sedition among us, I truſt it may be expected from the good ſenſe of Engliſhmen, that they will reject their ſuſpicious ſchemes of Reform and Innovation; that, as they have always had too much independence to be led by their frivolous and perfidious neighbours, ſo they will now diſdain to become proſelytes to Principles, which have hitherto made that wretched Country the ſcene of confuſion, impiety, deſolation, and murder. Behold in them the ſad example of excluding Religion from all communion with Government; behold in them, what their boaſted Philoſophy has

has done for them. They had long contemplated and admired the excellence of our Government; but like our own vain and intemperate Reformers, they pretended to carry civil liberty to yet greater perfection: and what miſeries have they not entailed upon their country by their preſumption! The bands of ſociety are utterly broken, war is at their gates, and rapin and aſſaſſination in their ſtreets. "There is no King," or at moſt the pitiful pageant of one, who is only ſo by courteſy; "and every man does that which is right in his own "eyes." Infatuated and unhappy Nation! Thou haſt drunk at the Lord's hand the cup of his fury, thou haſt drunk the dregs of the cup of miſery! And who is there among us, however deſperate or flagitious, that wiſhes to pledge thee in a draught ſo poiſonous! Thanks be to Heaven, we have other ingredients to mingle in our cup. It runneth over with unnumbered benefits and unparallelled mercies.

It is with pleaſure I congratulate every ſincere lover of his country upon the attention, which our gracious Sovereign and his miniſters have recently ſhewn for the peace and concord of the nation, and for their endeavours,

vours, to recall the miſled and diſaffected to their duty. We have reaſon alſo to applaud the wiſdom and integrity of Parliament, in ſeconding theſe endeavours, and unequivocally expreſſing their indignation at all attempts to vilify and change our admired Conſtitution: and after our tribute of thanksgiving to the Sovereign of Heaven and Earth, who guideth the counſels of the wiſe, and "ſtilleth the madneſs of the People," it is no unſuitable return on our part to addreſs our thanks to Him, who is his miniſter, and who ſo carefully provideth for the peace, the comfort, and proſperity of his Subjects.

NOTES.

[*No Kings, p.* 5.] We are not to interpret this expreſſion, as ſpecifically declaring the non-exiſtence of Regal Government at that time, for as yet there had been no kings in Iſrael; but rather that there was no regular Governor or Head of the Iſraelitiſh nation, to ſuperintend its morals and reſtrain its enormities. The learned Uſher takes notice of a peculiar cuſtom among the ancient Perſians, who, after the deceaſe of a King, were permitted, for the ſpace of five days, to do every man, what was right in his own eyes, that they might be made more ſenſible of the bleſſings of Rule and Order by the diſorders produced in that time of Anarchy.

[*Every doctrine ſubverſive, &c. p.* 7.] The effects of the Reform made in Religion are thus delineated by a Champion in the cauſe: "Things every day grow worſe; you can "hardly imagine them ſo bad as they are. No kind of Blaſphemie, Hereſie, Diſorder, and "Confuſion, but tis found among us, or coming in upon us. For we inſtead of Reforma-"tion are grown from one extream to another, fallen from Scylla to Charybdis, from "Popiſh Innovations, Superſtition, and Prelatical Tyrannie, to damnable Hereſies, horrid "Blaſphemies, Libertiniſm and fearful Anarchie." Edwards Gangræna. He afterwards reckons up not fewer than 176 Heretical and Blaſphemous tenets maintained by the Sectaries in the ſpace of four years.

"The *Epiſcopalians* alone were excepted from this toleration and received the moſt ſevere "and iniquitous treatment."—*Moſheim vol.* 5.

[*Its beginnings, p.* 7] To thoſe, who treat with indifference the turbulent activity of the diſaffected among us, and think that no danger ought to be apprehended from it in a time of proſperity like the preſent, let me recommend the peruſal of a paſſage from the noble Hiſtorian of the Rebellion in the time of Charles I.

"But all theſe bleſſings could but enable, not compel us to be happy. We wanted that "ſenſe, acknowledgement, and value of our own happineſs, which *all* but *we* had; and "took pains to make when we could not find ourſelves miſerable. There was in truth a "ſtrange *abſence* of underſtanding in moſt, and a ſtrange *perverſeneſs* of underſtanding in "the reſt: the Court full of exceſs, idleneſs, and luxury; the Country full of pride "mutiny and diſcontent: every man more troubled and perplexed at what they called the "violation of one law, than delighted or pleaſed with the obſervation of all the reſt of "the Charter; *never imputing the increaſe of their receipts, revenue, and plenty* to the *wiſdom, "virtue, and merit of the Crown*, but objecting every ſmall impoſition to the exorbitancy "and tyranny of the Government." Book 1.

There is indeed this material exception to the application, that there were then ſome real grievances, which do not now exiſt; but the proſperity of the nation preſented then, as it now does to us, the moſt favourable proſpect of Happineſs. The chief ſymptom of impending miſchief was to be found in the doctrines of the Puritans. "Princes (ſaid Cartwright) "ſhould ſubmit to the Church, lay at its feet their ſcepters and crowns, and lick the duſt "of its footſteps."

[*A Parliament of his Creatures, p.* 8.] " He reſolved (ſays Lord Clarendon) to chooſe " them himſelf, that he might with the more *juſtice unmake* them, when he ſhould think " fit." Book 14.

[*His Military, p.* 8.] The Military were alſo his Tax-gatherers, and impriſoned thoſe, who denied their juriſdiction. The people had no protection againſt their exactions, and all property was left to the diſpoſal of a Military Tribunal. Yet, as if Human Nature was too well pleaſed with Hurricanes and Storms, the character of Cromwell has been contemplated with a degree of admiration. It is true, that he is too great for contempt, but not for deteſtation. The Reader of Engliſh Hiſtory muſt be intereſted in the political convulſions he directed, but if he is not callous to the feelings of humanity and true *Patriotiſm*, he will thrill with horror at his crimes.

[*The regular Clergy, p.* 8.] The number of the perſecuted and deprived Clergy was computed to have been about 9000. When the Gaols were filled, they were impriſoned in Ships. The manner of it is thus deſcribed by the Author of Mercurius Ruſticus. " They " were put under Hatches, where the decks were ſo low that they could not ſtand upright, " and yet were denied ſtools to ſit on, or ſo much as a burthen of ſtraw to lie on.—They " ſtopp'd up all the ſmall Auger-holes, and all the inlets which might relieve them with " freſh air. p. 116.

[*Our venerable Book of Common Prayer, p.* 9.] The Book of Common Prayer was forbidden and diſuſed for 17 years. The *Penalty* for uſing it in public or private was twelve Month's Impriſonment.

Melancholy Calviniſm. p. 9.] See a curious inſtance of it in a Story told by the Spectator in paper No. 494.

[*Knowledge of every kind, p.* 9.] The following Obſervations from a little book upon Incredulity, written by Ld. Preſidt. Forbes, might be an uſeful antidote to the Philoſophical vanity of the age. " It muſt be owned that in almoſt every branch of Learning, " knowledge has been carried to a higher pitch, ſince the revival of Learning, than it " appears to have been by the Antients from the remains of their works, that have come " into our hands. But this is not to be aſcribed to the ſuperiority of genius of the " Moderns, ſince the true cauſe of it can eaſily be aſſigned i. e. that multitudes are at " work on the ſame Subject, and that the preſs affords ſo quick a conveyance of their con- " ceptions and obſervations to each other, that they are thereby vaſtly aided in their " lucubrations." He goes on to ſhew that Accident has done great things for the Moderns; that it gave birth to the Teleſcope, to which the confirmation of the Copernican Syſtem is owing, and to the Microſcope, which confirmed Dr. Hervey's diſcovery of the circulation of the blood; to the invention of Gunpowder; the Air-pump and the extenſive improvements in Geography: but that the mind of man was upon this intoxicated with conceit of its own Sagacity, inſtead of being awed into aſtoniſhment of the works of God. " Why then what has man got by the numerous experiments and diſcoveries of " later years? He makes a pompous muſter to his own vain mind of his knowledge; he looks " upon it as his property, acquired by his own ingenuity and induſtry, and takes ſo *much* " *joy upon every trifling diſcovery, which adds to his ſtore, that he cannot think with patience* " *on the evidence, which his increaſe of knowledge gives, of his real ignorance and weakneſs.*

(*Of the rights which every man, p.* 10.) The Addreſs of the LEVELLERS to the Long Parliament is too like the political reveries of the preſent day not to deſerve notice. "They deſired, they might be reſtored to the *privilege of Adam's deſcendants*, that ſome "of the *reſtraints of property* might be taken off, and the *earth made common* to induſtry, "that the incumbrances of paying of rent and *doing homage to a fellow creature* of their "own kind ought to be no longer ſuffered, and that the *mark of ſervitude and tyrrany* "being thus taken out of the way, all people might live at eaſe and enjoy the benefit "of their creation." *Whitlock's Memor. p* 432.

The experience of paſt ages p. 10.] As our reputed Philoſophers are great *Experimentaliſts*, they wiſh to ſubſtitute *experiment* for *experience* in political affairs. But the happineſs of a great nation is too much to be hazarded upon the proof of a raſh hypotheſis. They may be allowed to have ſkill in analyſing and *decompounding*, but who is there, that is able, if he were willing, to re-compoſe the parts of the Political Body, when diſunited? Read the ſentiments of one whoſe political experience cannot be queſtioned, and whoſe reverence for the experience of his predeceſſors is worthy of imitation. "If we do not "take to our aid the foregone ſtudies of Men reputed intelligent and learned, we "ſhall be always beginners. But in effect, men muſt learn ſomewhere, and the new "teachers mean no more than what they effect, that is to deprive men of the "Benefit of the *collected* wiſdom of mankind and to make them blind diſciples of "their own particular preſumption——Different from them are all the great Critics. "They have taught us one eſſential rule. It is this, That, if ever we ſhould find ourſelves "diſpoſed not to admire thoſe writers or Artiſts, Livy and Virgil for inſtance, Raphael or "Michael Angelo, whom all the learned had admired, we are not to follow our own fancies, "but to ſtudy them until we know how and what to admire——It is a good rule with regard "to this admired Conſtitution. We ought to underſtand it according to our meaſure. and "to venerate, where we are not able preſently to comprehend." Appeal from the new to the old wigs &c.

The neceſſity of Reſiſtance, p. 11.] 'An eccentrical Remedy, (as Blackſtone obſerves) which the ſudden emergence of national diſtreſs may dictate, and which that alone can juſtify. But the factious claim of every individual determining this expedience is, "a doctrine productive "of Anarchy, equally fatal to civil Liberty, as Tyranny itſelf For civil Liberty rightly "underſtood conſiſts in protecting the rights of Individuals by the united force of ſociety; "ſociety cannot be maintained, and of courſe can exert no protection, without obedience to "ſome Sovereign Power; and obedience is an empty name, if every Individual has a right "to decide how far he himſelf ſhall obey."

Friends of the People, p. 12.] The popular Leaders (as the ſame great Lawyer remarks) in the unhappy tumults of the laſt century affected to call themſelves "*The People.*" It is not in this inſtance only that words are perverted to conceal the obliquity of purpoſes. In a dangerous conſpiracy againſt the Roman Republic, Cato complained that they had loſt the true meaning of words, in ſpeaking of the vices of the times; and the prophet Iſaiah, in reproving the fatal corruptions of the Jews, denounces, 'Wo to thoſe, that call evil good "and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for "ſweet, and ſweet for bitter; and a wo unto them that are *wiſe in their own eyes, and* "*prudent in their own ſight*,"

Phantoms of Perfection, p. 12.] The great Monteſquieu, " a man tinctured with no national " prejudice, with no domeſtic affection, " holds out to the admiration of mankind, the Conſtitution of England, and deſpiſes the dreaming politics of *Harrington*, who wrote a book, like *the Rights of Man*, for the purpoſe of inveſtigating the utmoſt Liberty, to which the conſtitution of a ſtate may be carried. Of him he ſays, what is applicable now, " that for *want of knowing the nature of real* Liberty, he buſied himſelf in purſuit of " an *imaginary* one, and that he built a *Chalcedon* though he had before his eyes a *Byzantium*."

Who would rob us of this inheritance, p. 13.] It is but fair to conclude this from the undiſguiſed opinions of their Rev. Teacher. His uncertainty about all Religious belief, is thus expreſſed by himſelf: " I ſhall not be offended, if you account for my roving from " one opinion to another, by ſuppoſing that I have a mind too *hoſtile* to every thing, that " is *eſtabliſhed*. I will not pretend to ſay, *when my Creed will be fixed*." Letters to Dr. Price. His contempt of the *authority* of Scripture is evident from this: " As it is not pretended, that " there are any miracles adapted to prove, that Chriſt made and ſupports the world, I do not " ſee, that we are under any obligation to believe it, merely becauſe *it was an opinion held by* " *an Apoſtle*." Hiſtory of early opinions &c. vol. I. He has likewiſe ſaid that, for the removal of all obſtructions to the progreſs of Unitarianiſm, it will be neceſſary to *demoliſh* all Eſtabliſhments, Civil as well as Religious——" perhaps we muſt wait for the fall of the civil " powers, before this unnatural alliance (between Church and State) can be broken. Cala- " mitous no doubt, will that time be. But what *convulſion in the political world ought to be a* " *ſubject of Lamentation*, if it be attended with ſo deſirable an event. May the Kingdom of " God and of Chriſt (that which *I conceive to* be intended in the Lord's Prayer) truly and " fully come, though *all the Kingdoms of the world be removed*, in order to make way for it." Hiſtory of the Corruptions of Chriſtianity. Such are the unchriſtian Doctrines, the People of England are invited to adopt, and ſuch are the unchriſtian means recommended for their better propagation: they are invited to foregoe all the 'means of grace' and all the hopes of Glory' by 'denying the Lord, who bought them " 2 Peter. 2. 1 " who was deli vered for their offences, Rom. 4. 25. and who was made a Reconciliation for the Sins of " the people" Heb. 2. 17. for the doctrine of the atonement made by Jeſus Chriſt, as well as the belief of his divinity (which the Unitarian wholly denies) is the centre, wherein all the lines of the Goſpel-promiſes meet, the great medium of all communion with God, and the great diſtinction between the Religion of Chriſtians, and that of all others in the world. See Owen on the Trinity.

Subſtitute the comfortleſs proſpect of the Infidel, p. 13.] Collins, of infidel memory, was an advocate in his day for the demolition of Eſtabliſhments, conſidering them, as *infringements of natural Liberty*. In a Sermon preached at Lady Moyer's Lectures by Berriman 1724, there is this remarkable prediction. After a learned and accurate review of the Hereſies, which had at different times oppoſed the doctrine of the Trinity, he concludes, that " the " Sabellian very lately reſigned its place to the Arian, which being by this time pretty well " beaten from its ſtrong holds, if it ſhall ſtill ſtand out againſt the conviction of truth, it may " be eaſy to foreſee, that it muſt ſoon make way for the *revival of the Socinian Hypotheſis*, and " the *moſt extravagant licentiouſneſs of private Judgement, or elſe (which is no diſtant conſequence)* " *lead men into downright Atheiſm and Infidelity*.

Our admired Conſtitution, p. 16.] It would be an endleſs taſk to ſelect the Teſtimonies, which have been given by Authors of Credit and Diſcernment, to the excellence of our Conſtitution. Nat. Bacon *upon the Laws and Government of England*, congratulates himſelf for " having to do with a Nation, than which a clearer mirror of God's gracious Govern- " ment is not to be found amongſt all the Nations and people under Heaven. Pref.

" They (the people of England) love to be free—Having attained a light in Religion, that " will own their liberties, of them both they make up *one Garland*, not to be touched by any " *rude* hand." Ch. 40 *p.* 2. Blackſtone thus cloſes his Commentaries." Of a Conſtitution ſo " wiſely contrived, ſo ſtrongly raiſed, and ſo highly finiſhed, it is hard to ſpeak with that " praiſe, which is juſtly and ſeverely its due; the thorough and attentive contemplation of it " will furniſh its beſt panegyric.—We have taken occaſion to admire at every turn the noble " monuments of antient ſimplicity and the more curious Refinements of modern Art —To " ſuſtain to repair, to beautify this noble Pile, is a charge intruſted principally to the Nobi- " lity, and ſuch Gentlemen of the Kingdom, as are delegated by their Country to Parlia- " ment. The protection of the Liberty of Britain, is a duty which they owe to themſelves, " who enjoy it; to their anceſtors, who tranſmitted it down; and to their Poſterity, who " willclaim at their hands this the beſt birthright, and nobleſt inheritance of mankind. "

De Lolme obſerves of the Engliſh Conſtitution ' that it has taken mankind as they are, and has not endeavoured to prevent every thing, but to regulate every thing; that the Politicians of Antiquity wiſhed for the eſtabliſhment of ſuch a Government, without much hopes of ever ſeeing it effected. ' " Let us not therefore aſcribe to the confined " views of Man, to his imperfect ſagacity, the diſcovery of this important ſecret. The " World might have grown old, Generations mighthave ſucceeded Generations, ſtill ſeek- " ing it in vain. It has been by a fortunate junction of circumſtances, I ſhall add by the " aſſiſtance of a favourable ſituation, that Liberty has at laſt been able to erect herſelf a " Temple. Invoked by every ation, but of too delicate a nature, as it ſhould ſeem, to " ſubſiſt in ſocieties formed of ſuch imperfect beings as mankind, ſhe ſhewed, and but " juſt ſhewed herſelf to the ingenious nations of Antiquity, who inhabited the South of " Europe——*There* it is (in England) that freed from the danger of external Diſturbance " and aſſiſted by a happy pre-arrangement of things, ſhe has been able fully to diſplay " the form that ſuited her: and ſhe has found *Six Centuries to have been neceſſary to com-* " *plete* the work. *There* is preſerved that important ſecret, that ſacred Fire ſo *difficult to* " *be kindled*, and which if it *were once extinguiſhed, would perhaps never be lighted again.* "

THE END.